



Reconstructing the Paradigm of Religious Moderation Based on *Maqāṣid al-Sharī'ah* and National Education Policy: A Juridical Pedagogical Analysis Towards Inclusive Education in Indonesia

Maltifal Maltifal¹, Yanfaunnas Yanfaunnas², Almadawadi Almadawadi¹, Nofrizal Nofrizal², Riki Saputra¹, Sukmareni Sukmareni¹

¹ Universitas Muhammadiyah Sumatera Barat, Indonesia

² STAI Madrasah Arabiyah (STAIMA) Bayang, Pesisir Selatan, Sumatera Barat, Indonesia

✉ maltifal.mpd@gmail.com*

Article Information:

Received June 14, 2026

Revised June 28, 2026

Accepted July 18, 2026

Keywords: *Religious Moderation, maqāṣid al-Sharī'ah, Inclusive Education, National Education Policy, Islamic Education*

Abstract

Religious moderation has become a strategic agenda in Indonesia's educational development, serving as a response to rising social polarization, intolerance, religious extremism, and the challenges of diversity in the digital age. This study aims to reconstruct the paradigm of religious moderation by integrating *maqāṣid al-sharī'ah* (the objectives of Islamic law) with national education policy from a juridico-pedagogical perspective, employing a qualitative approach based on a literature review. Data were gathered from contemporary Islamic legal literature, religious moderation policy documents, national education regulations, and studies on Islamic education and multiculturalism; these were analyzed using content analysis, comparative analysis, and conceptual synthesis. The research findings indicate that the fundamental values of *maqāṣid al-sharī'ah* namely the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) align with the goals of the national education system as outlined in Law Number 20 of 2003. The study proposes a new conceptual framework the Integrative Religious Moderation Paradigm which synergizes *maqāṣid al-sharī'ah* principles, national values, character education, and inclusive education to address the challenges of a 21st-century multicultural society. These findings offer a theoretical contribution to the study of religious moderation and a practical contribution to the formulation of education policies that foster a more inclusive, tolerant, and civilized society in Indonesia

INTRODUCTION

The phenomenon of rising social polarization, intolerance, and religious-based extremism, alongside the challenges of diversity in the digital age, has elevated religious moderation to a strategic agenda in Indonesia's educational development (Anwar & Mujib, 2022).

How to cite:

Maltifal., Yanfaunnas., Almadawadi., Nofrizal., Saputra.R., Sukmareni. (2026). Reconstructing the Paradigm of Religious Moderation Based on *Maqāṣid al-Sharī'ah* and National Education Policy: A Juridical-Pedagogical Analysis Towards Inclusive Education in Indonesia. *Suluah Pasaman*, 4(2), 288-299.

E-ISSN:

2986-8467

Published by:

The Institute for Research and Community Service

Schools and higher education institutions play a crucial role in internalizing the values of religious moderation not merely as institutions for knowledge transfer, but also as spaces for character building, the cultivation of national consciousness, and the strengthening of tolerant attitudes (Arifin & Huda, 2023). However, studies on religious moderation often remain fragmented, with some research focusing on theological perspectives and Islamic law, while other work places greater emphasis on educational policy aspects and curriculum implementation (Fahham, 2022). This creates a conceptual gap between the normative foundations of Islamic law and its pedagogical implementation within the national education system.

Previous studies have shown that although research on religious moderation has grown rapidly, there is still a largely untapped academic space (Hilmy, 2021) emphasizes the urgency of religious moderation as a strategy for maintaining social cohesion, but places greater emphasis on the socio-political dimension. Anwar and Mujib's (2022) study examines the implementation of religious moderation in Islamic education, but has not explicitly linked it to the theory of *maqāṣid al-syarī'ah*. Meanwhile, Huda et al.'s (2023) study developed a curriculum-based model of religious moderation education, but focused more on technical implementation aspects. On the other hand, the contemporary study of *maqāṣid al-syarī'ah* by (Auda, 2021) demonstrates its broad relevance in addressing modern social challenges, yet has not specifically addressed its integration into Indonesia's national education system.

These gaps indicate a need to reconstruct the paradigm of religious moderation integrating the principles of *maqāṣid al-sharī'ah* with national education policy within a cohesive conceptual framework from a juridical-pedagogical perspective (Asari, 2021). The novelty of this research lies in the development of the Integrative Religious Moderation Paradigm (PMBI), which integrates *maqāṣid al-sharī'ah*, national education policy, character education, inclusive education, and national literacy. This model has not been explicitly identified in previous studies and constitutes the research's primary theoretical contribution.

Therefore, this study formulates the main problems as follows: (1) What is the conceptual relationship between *maqāṣid al-syarī'ah* and religious moderation? (2) How is the *maqāṣid al-syarī'ah* compatible with the goals of national education? (3) What is the model for reconstructing the paradigm of religious moderation that is relevant for Indonesian education? The objectives of this study are to analyze the relationship between *maqāṣid al-syarī'ah* and religious moderation, to analyze the compatibility of Islamic law and national education policy, and to develop a model of the Integrative Religious Moderation Paradigm. This study contributes theoretically through the development of PMBI and practically through recommendations for strengthening the curriculum of religious moderation in the national education system.

Religious Moderation as a Key Concept. The concept of religious moderation, which is rooted in the Arabic terminology *wasatiyyah* (middle position, balance, fairness, proportion), has become an important foundation in contemporary religious and social discourse (Auda, 2022). In the Qur'an, this concept is stated in QS. Al-Baqarah [2]:143, which calls Muslims the *ummatan wasatan* (medieval community). The meaning of *wasatiyyah* is not only theological, but also has broad social, political, legal and educational implications (Kamali, 2021). In the Indonesian context, religious moderation is defined as a perspective, attitude, and religious practice that prioritizes a balance between commitment to religious teachings and respect for social diversity (Indonesia, 2023). It is important to emphasize that religious moderation is not an attempt to moderate the teachings of religion itself, but rather to moderate the way in which religion is understood and implemented in social life.

Hilmy (2021) identified four main indicators of religious moderation: (1) national commitment (acceptance of national consensus such as Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika); (2) tolerance (willingness to respect the rights of individuals and groups with differing beliefs); (3) non-violence (rejection of all forms of violence in the name of religion); and (4) accommodation to local culture (the ability to integrate religious values with local culture without eliminating basic religious principles). From an educational perspective, religious moderation is a strategic instrument for building inclusive, democratic, and civilized student character.

The concept of *maqāsid al-Syarī'ah* as a Normative Foundation. *Maqāsid al-Syarī'ah* is an Islamic legal theory that identifies the primary objectives of establishing sharia in realizing human welfare. Al-Ghazali, one of the central figures in the development of this theory, argued that the purpose of sharia is to safeguard five basic human needs (*al-darūriyyāt al-khamsah*): *hifz al-dīn* (protection of religion), *hifz al-nafs* (protection of the soul), *hifz al-'aql* (protection of reason), *hifz al-nasl* (protection of offspring), and *hifz al-māl* (protection of property) (Auda, 2021). The contemporary development of the *maqāsid* theory has been expanded by Jasser Auda (2021) through a systematic approach (Muslihah & Syamsudin, 2022). According to Auda, *maqasid* is not only understood as a legal instrument, but as a paradigm for human development encompassing human rights, social justice, education, democracy, peace, and sustainable development. This human-centered approach is highly relevant to the context of modern education.

The relevance of *maqasid al-shari'ah* to religious moderation is clear. The dimension of *Hifz al-dīn* aligns with respect for religious freedom (Mulyasa, 2023). *Hifz al-nafs* supports the rejection of violence and extremism. *Hifz al-'aql* encourages the development of critical thinking, which is crucial for religious moderation. *Hifz al-nasl* is closely related to the character development of the younger generation, while *Hifz al-māl* supports the development of just socio-economic ethics. These five dimensions of *maqāsid* are fundamentally connected to the core values of religious moderation. Inclusive and Multicultural Education as Pedagogical Pillars. Inclusive education is a paradigm that ensures equal access and learning opportunities for all students without discrimination (U.N.E.S.C.O., 2023). Its main characteristics include equal access, equal participation, and optimal achievement according to each individual's potential (Ainscow, 2020). In the context of Indonesia's multicultural society, inclusive education is a crucial foundation for developing religious moderation because it encourages respect for diversity.

Correspondingly, multicultural education, as developed by Banks (2022), aims to build students' awareness of cultural, religious, and social identity diversity. Banks' five dimensions of multicultural education content integration, knowledge construction, prejudice reduction, equality pedagogy, and school cultural empowerment complement each other in creating a harmonious and equitable learning environment (Miles, Huberman, & Saldaña, 2020). Religious moderation is closely related to multicultural education, as both seek to create a harmonious social life amidst diversity. National Education Policy as a Regulatory Framework. Education policy is a series of government decisions designed to achieve national education goals (Dye, 2021). In Indonesia, education policy is based on Article 31 of the 1945 Constitution and Law Number 20 of 2003 concerning the National Education System. The mandated goals of national education, namely developing the potential of students to become people who are faithful, pious, have noble character, are healthy, knowledgeable, capable, creative, independent, democratic, and responsible, have substantial alignment with the principles of *maqāsid al-syarī'ah*. Synthesis of Previous Research and Framework for Thinking. Based on the phenomenon of increasing intolerance, social polarization, the spread of hate speech

in the digital space, and the strengthening of extreme religious beliefs, the implementation of religious moderation in Indonesia still faces various challenges. Although the government has established religious moderation as one of the national strategic agendas, its implementation in Islamic educational institutions, especially in the learning process, still tends to be normative and does not have a comprehensive philosophical or methodological foundation (Nugroho & Wahyudi, 2024). Various previous studies have contributed to the development of this study. Hilmy (2021) explains religious moderation as a socio-political concept that maintains balance in a pluralistic society, but has not yet integrated the values of *maqāsid al-syarī'ah* as the philosophical foundation of Islamic education. Fahham (2022) shows that the implementation of religious moderation policies has been ongoing in the regulatory aspect, but its application in educational settings remains administrative and has not yet addressed the transformation of the learning paradigm. Meanwhile, Huda et al. (2023) developed a more applicable curriculum model for religious moderation, but did not use the *maqāsid al-syarī'ah* perspective as the primary analytical framework. Therefore, the resulting model is more oriented towards pedagogical aspects than strengthening the normative foundations of Islamic law.

Arifin's (2023) research shows that internalizing the values of moderation through Islamic education can increase students' tolerance, but does not explain how these values are reconstructed based on the objectives of sharia (*maqāsid al-syarī'ah*). On the other hand, studies on the *maqāsid al-syarī'ah* have been extensively developed by Auda (2021) using a systems approach that makes Islamic law more dynamic and contextual, but have not yet been directed at the reconstruction of Islamic education in Indonesia. Similarly, Kamali (2021) explains the concept of *wasatiyyah* as a key characteristic of Islamic teachings that emphasizes balance, justice, and moderation, but has not yet directly linked it to religious moderation policies or the national education system. In the international context, (Banks, 2022) emphasizes the importance of multicultural education as a means of building an inclusive society, while UNESCO (2023) positions inclusive education as a strategy for building global peace. Although relevant in building a culture of tolerance, both studies do not depart from the paradigm of Islamic education or the *maqāsid al-syarī'ah* approach, and therefore fail to address the conceptual needs of Islamic education in Indonesia.

More recent research by Hasanah (2024) on tolerance-based character education and (Nurhayati, 2024) Digital religious literacy demonstrates that character building and digital literacy contribute to the development of moderate attitudes in students. However, both studies still focus on implementation aspects and do not yet offer a paradigm for religious moderation education that is comprehensively built on the objectives of Islamic law. Therefore, it can be concluded that previous studies have focused more on policy aspects, program implementation, curriculum development, character education, and digital literacy, while the study of *maqāsid al-syarī'ah* is still developing within the realm of Islamic law and has not been systematically integrated into the paradigm for religious moderation education (Prasetyo, 2023). Therefore, this study takes a different position by reconstructing the paradigm of religious moderation education based on *maqāsid al-syarī'ah* as a philosophical, epistemological, and operational foundation in the development of Islamic education in Indonesia.

The resulting paradigm is expected to be able to integrate the protection of religion (*hifz al-dīn*), soul (*hifz al-nafs*), reason (*hifz al-'aql*), descendants (*hifz al-nasl*), property (*hifz al-māl*), as well as humanitarian values and welfare into the learning process, so that it is more relevant in addressing the challenges of Islamic education in a multicultural society and the digital era (Raihani, 2021). Based on this, a research gap as well as a problem gap was found which became an important reason

for conducting this research, namely reconstructing the paradigm of religious moderation education based on *maqāsid al-syarī'ah* as a model that is more comprehensive, contextual, and relevant to the needs of Islamic education in Indonesia.

METHODS

This research uses a qualitative approach with library research. This approach was chosen because the research focuses on conceptual analysis and the integration of theories from various normative, regulatory, and academic literature sources. Qualitative methods allow for an in-depth understanding of meanings, concepts, and social constructions through the interpretation of various data sources (Creswell & Creswell, 2022). The research design adopts a juridical-pedagogical analysis. The juridical perspective is used to analyze the concept of *maqāsid al-syarī'ah*, national education regulations, and religious moderation policies. Meanwhile, the pedagogical perspective focuses on the educational implications of religious moderation, character education, and inclusive education, and their implementation within the national education system. The integration of these two approaches aims to produce a conceptual model that is not only normative but also applicable in educational practice.

Primary data sources include Law Number 20 of 2003 concerning the National Education System, Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education, the Ministry of Religious Affairs of the Republic of Indonesia's Religious Moderation document, Jasser Auda's literature on *maqāsid al-syarī'ah*, and classical and contemporary Islamic legal literature. Secondary data was obtained from reputable journal articles (Scopus Q1–Q3, SINTA 1–2), academic books, scientific proceedings, dissertations, theses, and reports from international institutions such as UNESCO and UNDP. Data collection techniques included documentation (collection of legal documents, policies, and scientific literature) and intensive literature review through searches of leading academic databases (Scopus, Web of Science, Dimensions, Google Scholar, Garuda, and SINTA). Inclusion criteria for journal articles were publication between 2020 and 2025, relevance to religious moderation, discussion of Islamic education or educational policy, and indexing in leading databases.

Data analysis followed the model of Miles, Huberman, and (Miles et al., 2020). The research includes data condensation (reduction of relevant literature), data presentation (analysis matrix and conceptual synthesis), and drawing conclusions (interpretation and development of a conceptual model). The validity of the research is strengthened through source triangulation (comparing Islamic law literature, educational policy, and research on religious moderation) and theory triangulation (using the theoretical framework of religious moderation, *maqāsid al-syarī'ah*, inclusive education, and multicultural education).

RESULT AND DISCUSSION

religious Moderation from the Perspective of *Maqāsid al-Syarī'ah*. A thorough analysis of Islamic legal literature shows that religious moderation has strong conceptual roots in the *Maqāsid al-Syarī'ah*. Religious moderation can be seen as a practical manifestation of the primary goal of Islamic law in realizing human welfare. The concept of *Ummatan Wasaṭan* (Quran 2:143) describes the character of Muslims who uphold balance, justice, and proportionality, which is in line with the orientation of *Maqāsid al-Syarī'ah*. Auda's (2021) systematic approach to *Maqāsid*, which encompasses human rights, social justice, education, religious freedom, and sustainable development, further emphasizes this connection (Ritonga & Ananda, 2022). In more detail, each dimension of the *maqāsid al-syarī'ah* has direct relevance

to the values of religious moderation, namely: Hifz al-Dīn (Protection of Religion): 1). In a contemporary perspective, this concept has evolved into the protection of religious freedom and the individual's right to practice their beliefs. This is in line with the principle of moderation that rejects the imposition of beliefs and respects religious plurality, as guaranteed by the Indonesian constitution (UUD 1945 Articles 28E and 29). 2). Hifz al-Nafs (Protection of the Soul): The primary objective of sharia to safeguard human life has important implications for rejecting terrorism, radicalism, and violence in the name of religion. Religious moderation places respect for life as a fundamental principle, which can be realized through peace education and conflict resolution. 3). Hifz al-'Aql (Protection of Reason): Protection of reason in the modern context includes the development of critical thinking, digital literacy, and analytical skills. This is crucial to countering religious hoaxes, hate speech, and extremist propaganda that are rampant in the digital era. 4). Hifz al-Nasl (Protection of Offspring): This concept is not only related to biological protection, but also to the development of a quality generation through character education. Values such as tolerance, responsibility, mutual cooperation, and integrity are at the core of religious moderation education. 5). Hifz al-Māl (Protection of Property): From a modern maqāsid perspective, the protection of property is related to economic justice and social welfare. Religious moderation is not only about tolerance, but also efforts to create a just and prosperous society, which can be supported through social entrepreneurship education and economic ethics (Sahlberg, 2021). The synthesis of these findings shows that all dimensions of the maqāsid al-syarī'ah have a direct relationship with the values of religious moderation.

Table 2. Relationship between Maqasid al-Shari'ah and Religious Moderation

<i>Maqāsid</i>	Nilai Moderasi
<i>Hifẓ al-Dīn</i>	Tolerance
<i>Hifẓ al-Nafs</i>	Anti-Violence
<i>Hifẓ al-'Aql</i>	Critical Literacy
<i>Hifẓ al-Nasl</i>	Character Education
<i>Hifẓ al-Māl</i>	Social Justice

The first major finding is that religious moderation is not merely a social policy or political strategy, but rather an educational manifestation of maqāsid al-syarī'ah (Azra, 2021).

Comparative Analysis of the Maqasid al-Syariah and National Education Policy. This study finds significant normative convergence between the objectives of the Maqasid al-Syariah and the objectives of Indonesian national education. Although derived from different epistemological traditions, both share a common orientation: holistic human development. Religious moderation can serve as a conceptual bridge connecting Islamic law with national education policy(Hasanah, 2024).

Analysis of Law Number 20 of 2003 concerning the National Education System shows that the goals of national education, which include the development of people who are faithful, pious, have noble character, are healthy, knowledgeable, capable, creative, independent, democratic and responsible, have a strong correlation with the maqāsid dimension (Salim & Abdullah, 2022). The dimensions of faith and piety are in line with Hifz al-dīn; the intellectual dimension (knowledgeable, capable, creative, critical reasoning) is in line with Hifz al-'aql; the moral dimension (noble character) is in line with Hifz al-nas; the dimension of socio-economic independence is in line with Hifz al-māl; and the dimension of peaceful and democratic life is in line with Hifz al-nafs (Lickona, 2021).

The Merdeka Curriculum, with its Pancasila Student Profile (faith and piety, global diversity, mutual cooperation, independence, critical reasoning, and creativity), also demonstrates significant alignment with the principles of maqāsid. The dimensions of faith and piety align with Hifz al-dīn; critical reasoning with Hifz al-'aql; mutual cooperation with Hifz al-nafs; independence with Hifz al-māl; and global diversity and creativity support the development of human potential in line with the objectives of maqāsid. Similarly, the Character Education Strengthening Program (PPK), with its religious, nationalist, independent, mutual cooperation, and integrity values, directly corresponds to the principles of maqāsid. The Ministry of Religious Affairs' policy of religious moderation, with indicators of national commitment, tolerance, non-violence, and accommodating local culture, can also be viewed through the lens of maqāsid (Tilaar, 2021).

Table 3. Convergence Matrix of Maqāsid al-Syarī'ah and National Education

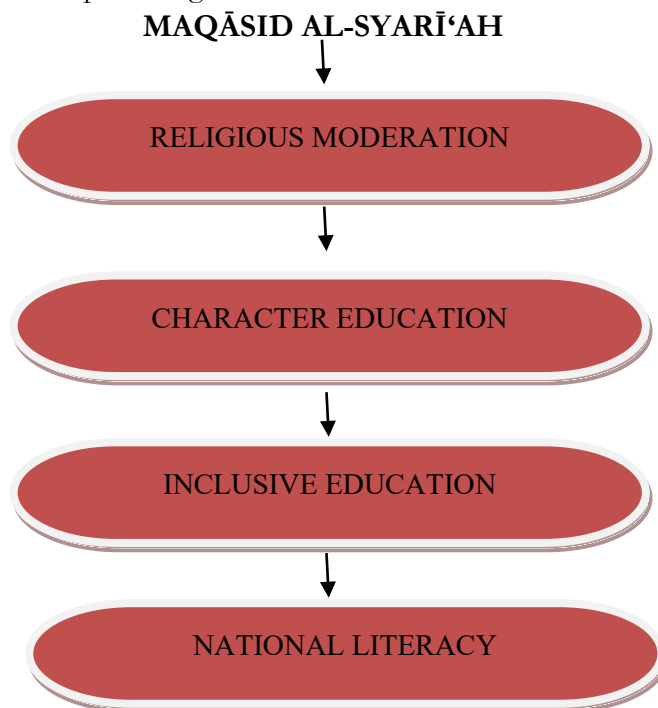
<i>Maqāsid</i>	National Education	Religious Moderation
<i>Hifz al-Dīn</i>	Faith and Piety	Tolerance
<i>Hifz al-Nafs</i>	Democracy and Peace	Anti-Violence
<i>Hifz al-'Aql</i>	Critical Thinking, Knowledge, and Competence	Moderation Literacy
<i>Hifz al-Nas</i>	Character Education, Noble Morals	Social Harmony
<i>Hifz al-Māl</i>	Independence and Responsibility	Social Justice

The second major finding is the normative convergence between the maqāsid al-syarī'ah (the principles of Islamic law) and the goals of Indonesian national education. Both share the same orientation toward developing religious, character-based, knowledgeable, tolerant, and responsible individuals. This finding strengthens the argument that religious moderation can serve as a conceptual bridge. However, despite this normative alignment, the implementation of religious moderation education still faces ideological (digital radicalism, religious polarization), pedagogical (a cognitive approach), and institutional (the lack of an operational integrative model)

challenges. Therefore, a new paradigm is needed that connects Islamic law, educational policy, character education, and inclusive education (U.N.D.P., 2023).

Reconstruction of the Integrative Religious Moderation Paradigm (PMBI). Based on the analysis and identified gaps, this study proposes a new conceptual model called the Integrative Religious Moderation Paradigm (PMBI). PMBI is a comprehensive synthesis of the *maqāṣid al-syarī'ah* (objectives of Islamic law), religious moderation, national education policy, character education, and inclusive education. This paradigm is designed to address the challenges of Indonesian education in the digital era, globalization, and multicultural society (Wekke & Hamid, 2023). The PMBI structure consists of five main pillars: Pillar 1: *Maqāṣid al-Syarī'ah*. Function: Provides a normative and ethical foundation with the core values of justice, welfare, and balance. Pillar 2: National Education Policy. Function: Provides regulatory legitimacy through instruments such as the National Education System Law, the Independent Curriculum, and the PPK (Center for Community Empowerment and Child Protection). Pillar 3: Character Education. Function: Internalizes the values of moderation with a focus on religious, tolerant, democratic, and integrity values. Pillar 4: Inclusive Education. Function: Ensures equality and respect for diversity. Pillar 5: National Literacy. Function: Strengthens understanding and commitment to Pancasila, *Bhinneka Tunggal Ika*, and the Unitary State of the Republic of Indonesia (NKRI).

The PMBI conceptual diagram can be illustrated as follows:



INCLUSIVE EDUCATION IN INDONESIA. The main novelty of this article is the formulation of the Integrative Religious Moderation Paradigm (PMBI), which for the first time systematically connects these five key elements into one comprehensive model. Pedagogical Implications of PMBI for 21st-Century Indonesian Education. The PMBI paradigm offers significant pedagogical implications for 21st-century Indonesian education. PMBI can serve as a new

conceptual framework in the development of national education, shifting the view of religious moderation from merely an additional program to a paradigm that animates the entire learning process. This enables the development of religious, humanistic, democratic, inclusive, and socially beneficial education, relevant not only to Islamic education but also to all levels of national education (Yusuf & Kholis, 2024).

The Integration of Religious Moderation into the PMBI Curriculum requires the systematic integration of religious moderation into the Independent Curriculum, not just as a scattered element in the Pancasila Student Profile. This integration can be achieved through the *maqāsid al-syarī'ah* approach: 1). Integration of *Hifz al-Dīn*: Strengthening inclusive and tolerant religious education. 2). Integration of *Hifz al-'Aql*: Developing critical and digital literacy. 3). Integration of *Hifz al-Nafs*: Education for peace and non-violence. 4). Integration of *Hifz al-Nas*: Strengthening character education. 5). Integration of *Hifz al-Māl*: Education for entrepreneurship and economic ethics. Thus, religious moderation becomes the foundation for developing student competencies.

PMBI and Character Education PMBI offers a more substantive approach to character education through the internalization of the values of *maqāsid al-syarī'ah*. Relevant character values include moderate religiosity, integrity, tolerance, social responsibility, and justice. These character traits are essential for Indonesia's multicultural society. PMBI in Digital Education: Facing the challenges of the digital era (information overload, social media, the spread of digital radicalism, hate speech, and intolerance), PMBI places digital literacy as part of its implementation of *Hifz al-'aql* (the principle of reasoning). The digital literacy developed includes critical digital literacy (verifying information), religious digital literacy (understanding critical religious information), ethical digital literacy (responsible use of technology), and civic digital literacy (positive participation). This approach is crucial for addressing the challenges of digital extremism (Zubaedi, 2022).

The successful implementation of PMBI in the classroom cannot be separated from the readiness of educators as the primary agents of value transmission. Teachers and lecturers are required not only to master pedagogical and technological competencies but also to internalize the principles of religious moderation in their daily teaching practices. This transformation includes the ability to design learning that integrates *maqāsid al-syarī'ah* with 21st-century skills, as well as the capacity to serve as role models who demonstrate tolerance, critical thinking, and digital ethics in real classroom interactions. Without systematic training and continuous professional development for educators, PMBI risks remaining a normative concept without concrete pedagogical impact.

At the institutional level, PMBI requires policy support that extends beyond curriculum documents to encompass teacher training systems, learning evaluation, and educational institution accreditation. Policies that merely position religious moderation as a supplementary program, without integrating it into the core structure of the education system, will struggle to produce sustainable change. Therefore, synergy between the Ministry of Religious Affairs, the Ministry of Education, Culture, Research, and Technology, and educational institutions is essential to ensure that PMBI is not only implemented at the classroom level but is also supported by policies that reinforce its sustainability at the national level.

CONCLUSION

This research yielded three main findings that address the research problem formulation. First, the conceptual relationship between the *maqāsid al-syarī'ah* and religious moderation is close and mutually reinforcing. The values embodied in the *maqāsid al-syarī'ah*, namely *Hifz al-dīn*, *Hifz al-nafs*, *Hifz al-'aql*, *Hifz al-nasl*, and *Hifz al-māl*, constitute the normative foundation for the development of religious moderation. Each dimension of the *maqāsid* is directly related to the values of moderation, such as tolerance, non-violence, strengthening critical literacy, character education, and social justice. Thus, religious moderation is not merely understood as a social policy or a strategy for maintaining harmony, but rather as a concrete implementation of the goals of Islamic law in realizing human well-being.

Second, this research demonstrates a substantial alignment between the *maqāsid al-syarī'ah* and the goals of Indonesian national education. The orientation of the *maqāsid* (Islamic principles) in shaping individuals who are faithful, knowledgeable, and moral, protect life, develop reason, uphold human dignity, and realize justice aligns with the goals of national education as stipulated in Law Number 20 of 2003, the Pancasila Student Profile in the Independent Curriculum, the Character Education Strengthening Program, and the Ministry of Religious Affairs' religious moderation policy. These findings demonstrate that Islamic values and national education policy are not in conflict, but rather complement each other as a foundation for building a religious, humanistic, democratic, and inclusive education system.

Third, this research results in the reconstruction of the Integrative Religious Moderation Paradigm (PMBI) as a new conceptual model that integrates the *maqāsid al-shari'ah* (Islamic principles), national education policy, character education, inclusive education, and national literacy into a single, coherent framework. This paradigm addresses the conceptual gap that has separated the normative foundation of Islamic law from its pedagogical implementation in educational institutions. The Indonesian Religious Education Program (PMBI) provides a new direction for the development of Indonesian education by positioning religious moderation as a learning paradigm capable of developing students who are religious, tolerant, have character, think critically, respect diversity, and have a commitment to nationalism. Therefore, the PMBI can serve as a conceptual and operational foundation for developing educational policies, curricula, and practices that are more inclusive, civilized, and relevant to the challenges of a multicultural society and the digital era.

REFERENCES

- Ainscow, M. (2020). Promoting inclusion and equity in education: Lessons from international experiences. *Nordic Journal of Studies in Educational Policy*, 6(1), 7–16. <https://doi.org/10.1080/20020317.2020.1729587>
- Anwar, M., & Mujib, A. (2022). Religious moderation in Islamic education: Challenges and opportunities in multicultural societies. *Journal of Islamic Education*, 11(2), 145–162. <https://doi.org/10.14421/jpi.2022.112.145-162>
- Arifin, Z., & Huda, M. (2023). Strengthening religious moderation through educational transformation in Indonesia. *HTS Teologiese Studies/Theological Studies*, 79(1), 1–11. <https://doi.org/10.4102/hts.v79i1.8501>
- Asari, H. (2021). Islamic education and multicultural citizenship in Southeast Asia. *Journal of Islamic Educational Research*, 5(2), 88–104.

- Auda, J. (2021). *Maqasid al-shariah as philosophy of Islamic law: A systems approach* (Updated). International Institute of Islamic Thought.
- Auda, J. (2022). Higher objectives of Islamic law and contemporary social development. *Al-Shajarah*, 27(Special Issue), 15–36.
- Azra, A. (2021). *Indonesian Islam: Global and local networks*. Kencana.
- Banks, J. A. (2022). *An introduction to multicultural education* (7th ed.). Pearson.
- Creswell, J. W., & Creswell, J. D. (2022). *Research design: Qualitative, quantitative, and mixed methods approaches* (6th ed.). Sage Publications.
- Dye, T. R. (2021). *Understanding public policy* (16th ed.). Pearson.
- Fahham, A. M. (2022). Religious moderation policy in Indonesia: An educational and national perspective. *Aspirasi: Jurnal Masalah-Masalah Sosial*, 13(2), 211–227. <https://doi.org/10.46807/aspirasi.v13i2.3120>
- Hasanah, U. (2024). Character education and religious moderation in Indonesian schools. *Jurnal Cakrawala Pendidikan*, 43(1), 35–49. <https://doi.org/10.21831/cp.v43i1.67234>
- Hilmy, M. (2021). Whither Indonesia's Islamic moderation? State, religion, and the politics of religious moderation. *Journal of Indonesian Islam*, 15(2), 329–356. <https://doi.org/10.15642/JIIS.2021.15.2.329-356>
- Indonesia, K. A. R. (2023). *Religious Moderation*. Research and Development and Training Agency, Ministry of Religious Affairs, Republic of Indonesia.
- Kamali, M. H. (2021). *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (Updated). Oxford University Press.
- Lickona, T. (2021). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative Data Analysis: A Methods Sourcebook* (4th ed.). Sage Publications.
- Mulyasa, E. (2023). *Implementation of the Independent Curriculum*. Bumi Aksara.
- Muslihah, E., & Syamsudin. (2022). Islamic education and moderation values in contemporary Indonesia. *Journal of Islamic Religious Education*, 19(2), 201–220.
- Nugroho, P., & Wahyudi, A. (2024). Religious moderation and digital literacy among Indonesian youth. *International Journal of Instruction*, 17(1), 511–528. <https://doi.org/10.29333/iji.2024.17128a>
- Nurhayati, N. (2024). Digital Islamic education and religious moderation in the era of artificial intelligence. *Journal of Islamic Education*, 13(1), 77–95.
- Prasetyo, M. A. M. (2023). Religious moderation in Indonesian higher education institutions. *Journal of Islamic Thought and Civilization*, 13(2), 44–60.
- Raihani. (2021). *Education for multicultural citizens in Indonesia*. Routledge.
- Ritonga, M., & Ananda, R. (2022). Integration of Islamic values and national education policy in Indonesia. *Tarbiyah: Jurnal Pendidikan Islam*, 29(1), 57–75.
- Sahlberg, P. (2021). *Finnish lessons 3.0: What can the world learn from educational change in Finland?* Teachers College Press.
- Salim, H., & Abdullah, M. A. (2022). Religious moderation and interfaith engagement in Indonesian education. *Al-Jami'ah: Journal of Islamic Studies*, 60(2), 401–430. <https://doi.org/10.14421/ajis.2022.602.401-430>
- Tilaar, H. A. R. (2021). *Multiculturalism and national education*. Rineka Cipta.
- U.N.D.P. (2023). *Human development report 2023/2024: Breaking the gridlock*. United Nations Development Programme.
- U.N.E.S.C.O. (2023). *Global education monitoring report 2023: Inclusion and education*. UNESCO Publishing.
- Wekke, I. S., & Hamid, S. (2023). Islamic education, social harmony, and religious moderation in Southeast Asia. *Journal of Islamic Education Studies*, 11(1), 1–18.

Yusuf, M., & Kholis, N. (2024). Maqasid al-shariah and educational policy reform in
Muslim societies. *International Journal of Islamic Thought*, 25(1), 90–105.
Zubaedi. (2022). Character education based on values and ethics. Kencana.

Copyright holder :

© Maltifal, M., Yanfaunnas, Y., Almawadi, A., Nofrizal, N., Saputra.R., Sukmareni, S.

First publication right:

Suluah Pasaman

This article is licensed under:

CC-BY-SA